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DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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WHAT THE PAPER IS AND WHAT IT IS NOT.

THE sub-heading under the title tells in as few words as possible what the AMERICAN SOCIALIST is; but to see how the object proposed in that sub-heading permeates vast varieties of discussion and information on Communism, Coöperation and all connected themes, political and religious, the paper itself must be read. To show what the AMERICAN SOCIALIST is not, we quote a passage from a letter received from a Shaker of very high standing in his order—in fact, a member of the Ministry, and surely a trustworthy witness for the point he makes. After reading the paper a year, he says: "I see that some are, as I was a year ago, misled by supposing the AMERICAN SOCIALIST to be the organ of the Oneida Community, when it seems no more to be the organ of that body than though such body had no existence. I have perused it with some care the past year, with others, and find it 'first best' of its class. Of all the *solidaire* Socialistic organs, it stands without a peer."

A COMMUNISTIC PLAN OF SUBSCRIPTION.

Old subscribers express enthusiastic appreciation of the paper, whenever they say any thing of its character; but it is evident that the hard times are bearing so heavily on the tax-burdened people, that they find it difficult to spare a dollar or two for a paper they really prize. Now and then an able-bodied man writes sending a dollar and apologizing for not sending two to pay for a full year, by saying that he has been laying by that dollar, a few pennies at a time, for several weeks! Others, yet worse off, ask us to give them a month or two more in which to prepare for a similar payment. Such letters touch us in a tender spot, and we shall do what we can, without actually entering on the credit system, to help bridge over present poverty. In a few instances wealthy readers of the SOCIALIST have sent five dollars or more to pay for the new volume, the amount in excess of two dollars being intended as a gift to us. Such cases are rare, but they suggest a method whereby the real spirit of Communism might act so as to relieve poor people and at the same time extend the circulation of our paper, notwithstanding the hard times. Let every person who can spare a dollar besides his regular subscription, and who is interested in our cause, send the dollar to us with the name of some poor person to whom he would like the SOCIALIST sent, and we will contribute the other dollar in every case and send a full volume. That is, we will contribute as much, in this way, as all others will send us. If the sender does not know a suitable poor person who would like to receive the paper, we will, when requested, suggest one of the many who apply to us and state his lack of means. This plan is exactly suited to the genius of Communism, which teaches those who have an abundance to help those who lack. There are plenty of men who can spare a dollar for such a cause as this, if they can but be appealed to. The success of any such plan depends on the earnestness with which our readers themselves will advocate and make it known.

CORRESPONDENCE.

Communications for the AMERICAN SOCIALIST are invited from all friends of its purposes. Its editors, however, must be the judges of the fitness of articles sent; and they can not undertake to return manuscripts that do not suit them, unless the writers expressly request it and inclose postage money when the manuscripts are sent.

All correspondence should be addressed to

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CONTENTS.

The True Test—G. A. C.	169
Home-Talk on Communism—J. H. N.	169
Communism is Christianity—Cabet.	170
Talk of the Spirits on Socialism.	170
A Good Work and a Good Worker—G. Cragin.	170
The "Demon of Socialism"—E. V. Neale.	171
EDITORIAL PARAGRAPHS.	172
Communism and the Churches.	172
The Mathematics of Strikes.	172
The Unit of Society—J. H. N.	172
Community Entertainments—F. W. S.	173
The Woman's Temperance Crusade—T. L. Pitt.	173
Agricultural Coöperation—Rankin.	174
The Golden Rule—Ralf Todd.	174
Cerebrum Abdominale—R.	174
The Next Step.	175
Coöperation in England.	175
One Thing and Another—A. B.	175

THE TRUE TEST.

It is to be noted of the Pentecostal afflatus that it was altogether the greatest effusion of the "fire" of heaven into the world that was ever known. It was something, too, that had been long foretold and long waited for. "This is that," said Peter, as he rose to explain the wonderful phenomenon to the amazed and astonished beholders, "This is that which was spoken by the prophet Joel." Again, it is spoken of in John's gospel as "the spirit that was not yet given because that Jesus was not yet glorified." In his last discourse to his disciples Christ alluded to it several times as "the Comforter," "the Holy Ghost," "the Spirit of Truth," that was "to abide with them forever," "to lead them into all truth," and "shew them things to come," etc. It was the purchase of his death and resurrection; for he says, "If I go not away the Comforter will not come unto you, but if I depart I will send him unto you." Accordingly, his last words to his disciples just before his ascension were, "Tarry ye in Jerusalem until ye be endued with power from on high." Here undoubtedly was the beginning, the original source of the Christianity that has since spread itself over the world.

Now, as every one knows, the proper place to test the true character of a running stream is not after it has been rendered foul and turbid by the dirt and debris of the channel through which it flows, but at its fountain-head, where it springs forth fresh and pure from its living source. So, clearly, the proper place to get a true test of what Christianity really is, is not after it has for ages been chilled and cramped and distorted in a thousand ways by the cold selfishness and the hard, repressive institutions of the world, but where it came direct from heaven, fresh from its living source. Tried by this test there is no mistaking what true Christianity—the "power from on high"—as it manifested itself on the day of Pentecost, really is. "The multitude of them that believed," says the record, "were of one heart and of one soul;" and from this it naturally resulted that "neither of them said that aught of the things which he possessed was his own, but they had all things common." We may be assured therefore, that as men become better mediums of the original life of Christianity, as they work back into better connection with its living source, its character and institutions will be more in accordance with those of the heaven from which it comes.

G. A. C.

HOME-TALK ON COMMUNISM.

By J. H. N. 1865.

It may be well to discuss and state more plainly than we have done the character and design of Communism, as we understand it, in respect to its system of rewards. And for myself I will say that if Communism could be shown to be a system which is opposed, in any sense, to the principle that "every man shall be rewarded according to his works," I should condemn it. I believe that the New Testament doctrine of rewards is eternal, and that whatever tends to subvert it will fail. Hence if there be a Communism that undertakes to level all fortunes, and reward all people alike, without regard to character and desert, I do not belong to that school. I do not believe in such Communism. In fact, it is to avoid injustice of this kind, such as I see in the common social system of the world, where, money being the reward of labor, all righteous distribution of the good things of life is frustrated, that I choose another plan of society. And although Communism could scarcely be much worse than existing society in respect to its system of rewards, it is the conviction that it is a thousand times better that commends it to me. In it I see a hope that can be found nowhere else, of a social state in which every man shall be rewarded according to his exact merits.

What then is Communism? I understand it to be, as a plan of rewards, simply a system which produces on a large scale, and in a more beneficent manner, just what

is produced in an ordinary family. An ordinary family is (ideally at least) a circle where no accounts are kept between the members, and where all have every privilege that the father can give them. He does the best he can for all his children; yet he expects differences of character will appear among them, to be followed by different degrees of estimation and love according to the diverse use which they severally may make of their privileges. First, he feels himself bound to advance to all his children every necessity for their subsistence while they are young and helpless; and when they become more mature and able to take care of themselves, he still feels bound to provide for them the necessary means and opportunities for full development, that they may become good and useful. So much every conscientious parent is anxious to do for all his children without regard to differences of merit. And this is but a miniature of what the Heavenly Father, on the great Providential scale, does for all of us. He too extends favors to all in advance of the completion of character. He does not reward us *immediately* according to our works, but give us an opportunity, if we are bad, to become good; if young and weak, to become strong. Forbearance and generosity thus take the place of justice for a time, that all may have the best possible chance for development. But still the principle rules and is honored in the end, that God "rewards every man according to his works." There is first generosity, and then ultimate exact justice; and these are combined throughout God's administration. Communism, as a system, acts precisely according to these principles. It is evident that true paternal generosity and social justice can be awarded in the largest family that can be gathered together, as well as in the small family. Forty families may be dealt with in the same way as one; so that while the fullest opportunities are offered to all for improvement, differences of growth and culture may still be provided for, and each one be ultimately rewarded exactly according to truth.

But I do not believe the final reward in the family of God is to be paid in money. I believe it will be in a currency that in some sense will distribute itself. The reward will be in *friendship, love, affection*, and these will follow character. The selfish, bad man can not get hold of that kind of currency in the long run. Christ portrays the two kinds of currency in contrast, in his story of the unjust steward. He there shows what was his financial theory—his scheme of speculation. The unjust steward, after having been in his master's service for a time, found that he was about to be turned away. Thereupon he seized the opportunity, before his discharge was accomplished, to go round to the creditors of his master and use the power of his office really to swindle his master, by cutting down their accounts and taking less than they actually owed. In this way he made favor with them, with the shrewd idea that by and by, when he should be turned out of office, these men would receive him into their houses; that is to say, he used his official and financial power to secure *friendship* that would be serviceable to him afterwards. Christ said to his disciples, "Here is a man for you; you must do the same—not in the sense of becoming swindlers literally—but you must be shrewd enough, as he was, to make unto yourselves friends with the mammon of unrighteousness." What is the mammon of unrighteousness? Why, it is money. Christ calls it the unrighteous mammon, meaning thereby that money, in itself considered, is the representative of an unrighteous state of things, and intimating the ultimate destruction of the money system as a consequence of this inherent unrighteousness. He therefore says to the rich man, "Make to yourselves friends with money while you have it. Your wealth may be made valuable to you, if you know how to use it. But it is a transitory opportunity which will pass away as the unjust steward's did. Seize the time, then, to turn your property into *friendships*, so that when life and money and all else *fail*, you may have *friends* who will receive you into everlasting habitations." This advice is as practical and prudent as that which leads capitalists to shift their property from

unproductive to productive investments. Christ goes for buying into the best stocks.

But the point I am calling attention to in this digression is that the ultimate currency, which is to take the place of money and in which final rewards are to be distributed, is friendship; and I maintain that Communism is exactly the market for this kind of currency. In that market we find that things are naturally and inevitably estimated by a different rule from that of money-price; very small offerings often have priceless value; and, on the other hand, very large transactions may be intrinsically outweighed by the widow's mite. In settling these balances, I think it will appear that Communists are less chargeable with entertaining a system of leveling and promiscuous rewards than those who pay for everything in money. By yielding to the spirit of truth and cultivating fidelity, honesty, plain-dealing one with another in criticism, there is growing among us a system in which every man's character will secure by its own worth and attraction exactly that amount of esteem and affection which truly belongs to it. Such at any rate is the object of Communism as I understand it. It is not to subvert the principle of just rewards, but to carry it out.

COMMUNISM IS CHRISTIANITY.

From Cabet's Voyage en Icarie.

Jesus Christ himself, not only announced, preached and commanded Communism as a necessary result of fraternity, but he practiced it with his Apostles.

His Apostles afterward practiced it among themselves, then with the first Christians.

And for a long time the first Christians practiced it according to the example of Jesus Christ and of his Apostles.

Genuine Communists are, then, the disciples, the imitators, the *continuators* of Jesus Christ.

Respect a doctrine taught by Jesus Christ. Examine it, study it. Say, if you wish, that it is too beautiful, that it is a dream, a Utopia, impossible of realization; and it is much to use such language when Jesus Christ affirms the contrary. But it is not permitted that you should say it is immoral, contemptible, detestable.

Say not that Communism is an agrarian principle; for it is entirely opposed to agrarianism, since it favors no division of property.

Say not that Communism is spoliation; for it seeks neither to despoil nor to impoverish any one.

Say not that Communism is violence; for it invokes only discussion, persuasion, public opinion, and the national will.

Despise not Communism; for it is the most moral, the purest and truest religion, because man, made happy by the intelligence he receives from Nature or Divinity, through Communism, has for Religion only admiration, gratitude and love.

Above all, do not hate nor repulse true Communists; for they desire only justice and order, labor and concord, fraternity and the happiness of all men.

COMMUNISM IS UNIVERSAL INSURANCE.

Nothing is more popular now than the idea of insurance, whether applied on the principle of mutuality, or from private speculation; insurance against fire, against shipwreck, against disease, death, etc.

Push the principle further. Create insurance against bankruptcy against the stoppage of labor, against misery, etc.—suppose that government or society be the insurer; and you have reached Communism.

Yes, Communism is a mutual and universal insurance of all for all. In consideration of moderate labor, Communism insures or guarantees to every one education, food, lodging—in a word, everything.

TALK OF THE SPIRITS ON SOCIALISM.

In the last issue of the *Banner of Light* we find a discourse, purporting to come from William Ellery Channing, which contains the following account of a recent conversation between Dr. Channing and the two eminent Socialists—Robert Owen and Charles Fourier. Their words, as reported, indicate that they have made progress in their favorite study since they went to the "summer land," and are likely to get a true conception at last of the indispensable basis of successful Socialism:

"In one of the more recent groups I found Robert Owen, the English philanthropist, and he who, perhaps more than any other man of this period, engrafted upon the English workingmen's minds the necessity of associative effort.

"I said: 'In what consists the seeming failure on earth of associative bodies of men for fraternal purposes?' I remember the benign visage and hesitancy, as though he felt unequal to answering the question, when Mr. Owen said,

'I am at a loss for any explanation other than that which met me in the face when I first attempted this experiment in my native land. I mean the selfishness of humanity. I am at a loss for any other explanation than that the moment external matters of business are considered, human beings forget that they are brothers.'

"'But,' I said, 'there surely must be a deeper reason than this?' And with this there came out of the sphere in which Rousseau dwelt one who seemed competent to answer the question. I did not know him, but some one said: 'This is Fourier, the French Socialist, the leader of a large class, who, in following or striving to know that which Plato grasped in his time, fell into the revolution of a period of thought that was not ripe for his plan upon earth.'

"He said: 'I know the reason. It is that the external alone has been sought for in associative effort. Men begin at the wrong beginning. They make property, education, external things, the basis of associative effort. The only fraternity is that of spiritual kinship. Let any class of beings associate together from the love of one idea, and while that idea binds them they are harmonious. Take the religious ideas and orders of the world; when pervaded by them those who associate together are harmonious. It is only when external matters intervene that they cease to work together. Take all associative efforts based upon religion, and for zeal and bigotry men will do more than they will for their kind. Now,' he said, 'if we can only have a religion that embraces humanity, and teaches the worth of human life at the very foundation, we shall have associative efforts enough upon earth. There has never been a religion except in individual and isolated cases that has been sufficient to overcome the love of external power, whether it be of kingship, priestcraft or wealth.'

"'When this religion pervades mankind; when some high sentiment like that of art, poetry and music combined shall take possession of the soul; when the thought itself shall be centered upon humanity as the great power, and upon human brotherhood as the heart and soul of its religion, we shall have associative bodies of men upon earth. Foreshadowed by these minds, attempted in many ways, experimented upon in reference to social plans, and plans of religion, no effort of human beings at conquering outward selfishness has been a failure. Every one I consider to be a stepping-stone toward the higher fraternity that shall surely come.'

A GOOD WORK AND A GOOD WORKER.

One of the most prosperous of the many benevolent societies which are doing Communistic work in the metropolis of the Empire State is the "American Female Guardian Society and Home for the Friendless," which held its annual meeting on the 8th inst. in the Broadway Tabernacle, Rev. Dr. John Hall presiding. Over one thousand children occupied the body of the Church. They sang songs, marched, carried banners, and went through various other exercises calculated to amuse and edify themselves and their numerous friends and patrons, who were in the galleries to witness their lively performances.

This was the 44th anniversary of the Society. The business meeting of the same was held in the morning at the rooms of its elegant "Home" in East 29th Street; and according to the report of the treasurer, the receipts for the past year were \$103,539.20; expenditures, \$75,056.46, leaving a balance in the treasury of more than \$28,000, which speaks exceedingly well for women as managers of finances—a fact that trustees of monied institutions would do well to note. The "Home" is divided into departments, called "The Shelter," "The Nursery," and the "Employment Aid Division." The Society sustains twelve industrial schools, in which are registered the names of 6,374 children, each receiving for a time food, clothing and instruction. A daily lunch is given in these schools, requiring for the year 64,881 loaves of bread. The "Home" during the year has directly aided 18,314 persons, and admitted 515 children to the comforts of their sheltering arms; and out of that number 151 have been placed in Christian homes for adoption or indenture. A fine summer residence at Ocean Port, N. J., has been presented to the Society for the benefit of their little ones.

A brief glance at the origin and early history of this coöperative organization may interest some of the readers of the *SOCIALIST*.

Just half a century ago the coming summer, a young student came to the City of New York to spend his three months' vacation—not in idleness and pleasure-seeking, but in works of charity and self-denial. His first call was on the Secretary of the City Tract Society in Nassau Street, and he said to that gentleman that the object of his visit to the city was to offer his services in doing good among the poor, and that he would like to be directed to the most abandoned, God-forsaken portion of the

metropolis. The Secretary was so much surprised at this singular request, that he stared at the stranger for a moment before making a reply. Discovering, however, no signs of insanity, but a very earnest religious purpose in the applicant for missionary work, he remarked that the "Five Points," not far from there, would probably satisfy him as regards the depths of depravity to which human beings could plunge themselves.

This young man was no other than the Rev. John R. McDowall, a graduate of Union College, Schenectady, N. Y., and at that time a member of the Theological Class at Princeton College, N. J. Young McDowall had labored successfully in gathering children into Sunday schools in poverty-stricken districts, while in college, and the prevailing purpose with him now was to prosecute the same work among the lowest grade of human beings to be found in the city, little dreaming, however, at the time, of the herculean task he had chosen for his life-work.

One can scarcely realize at the present time the demoralized, not to say barbarous, condition of the city at that period—1828—with regard to its management of criminals, vagrants and the sin-cursed unfortunates that required care and support from the city government.

In attempting to gather children into schools at the Five Points, McDowall came in direct contact with "abandoned" women. Then the great injustice done them by public opinion flashed upon his mind. Women were *ostracized*, while scarcely any blame attached to their more guilty partners in sexual offenses. It was this cruel outrage, committed by the stronger sex against the weaker, that moved the noble soul of McDowall to champion the cause of *fallen* women. For them his heart bled as he met them in those dens of infamy at the Five Points and was entreated by them in their sober moments to be taken away.

The character of the locality then known as the "Five Points" McDowall declared was not overdrawn when called "a hell upon earth," the "bottomless pit," a "modern Sodom," etc.—a locality so completely abandoned to every form of vice and crime that even the police force, in those days, were unwilling to grapple with the drunken desperadoes whose nightly orgies were a terror to the inhabitants living in that vicinity. In the course of a few months our zealous reformer acknowledged that he had found his match in solving the problem of human depravity. It had depths that he had not dreamed of. But his faith in the power of the gospel of the Son of God to save men from all sins, however crimson they might be, was not intimidated by what he saw. Physically speaking, McDowall was no athlete, but morally he was a veritable John Knox. Clad, as he was, in the panoply of love to God and man, giants in criminal deeds very soon cowed before him. Many a time was he seen to enter unattended into those dens where quarreling with deadly weapons in hand was going on, and cause the weapons to drop and the quarrels to cease by one word of his gentle voice. His presence was, to their angry spirits, like oil thrown upon troubled waters.

But this intrepid preacher of righteousness was not content with what he could do as an individual missionary. He said to his few personal friends whom he had won by his Christian, manly course, "The entire army of Christ's followers must be enlisted in this warfare against licentiousness; particularly Christian women, for their sex are the greater sufferers." To that end McDowall bent all his energies. He spent months investigating the actual condition of confined convicts and their rendezvous out of prison. He collected and published "Magdalen Facts." He called upon ministers, lawyers, magistrates, justices of criminal courts, and laid before these guardians of public morals the facts respecting the imperative need of reform in prisons, almshouses, and all places where criminals of all grades were indiscriminately confined by municipal authority. And the "powers that be" listened, for, indeed, a prophet had suddenly appeared among them with burning words of truth which they could neither gainsay nor resist. Other cities and the country at large soon heard of the aggressive movements of the reformer, and words of encouragement, such as, "Go on, and you shall be sustained," came to him by every mail. To meet the demand for information respecting his work, McDowall began to issue, in 1832, a monthly periodical, entitled, *McDowall's Journal*. Thousands of copies were scattered gratuitously, and soon the *Journal* had a list of several thousand regular subscribers. In the City of New York the wives and daughters of ministers and merchants, especially the more zealous ones who were engaged in the religious revivals then in progress, came forward and organized a

society for the purpose of sustaining McDowall in his warfare with sexual vices, assuming the name of the "New York Female Moral Reform Society." Buildings were subsequently rented, and matrons placed in them for making homes for young women rescued from houses of ill-fame. But those benevolent efforts, after a few years, proved a failure. Very few of the many converts to a virtuous life long remained so. Their vicious habits were too strong for their weak moral natures. McDowall, too, was plunged into a sea of trouble, caused by adverse criticisms of his methods of reform by his associates in the ministry. At this juncture of affairs Mr. M. turned over his paper, with its good will, to the female society just mentioned. The ladies at once took charge of it, changing the name from *McDowall's Journal* to *The Advocate of Moral Reform*.

Finally, seeing the hopelessness of trying to reform and restore fallen women to the ranks of virtuous society, the women changed the name of their organization from the New York Female Moral Reform Society to its present name, "The American Female Guardian Society and Home for the Friendless." For sometime previously, their main work had been in rescuing and mothering forlorn little waifs, left parentless by death, poverty or crime. Long before his death Mr. McDowall saw the utter futility of attempting to extinguish or suppress sexual vices and excesses by legislation or legal enactments of any kind. But in all his labors to reform adults, he did not lose sight of his early inspiration in educating the children of the poor. Being a Christian Communist at heart, McDowall ever diffused a coöperative spirit wherever he labored, so that an impartial historian, familiar with all the facts in the life of this reformer, would undoubtedly decide that the one hundred, more or less, benevolent organizations now in operation in the city of New York, owe their original impulse for helping the poor of all ages and conditions, to the theological student who, in 1828, made that "hell upon earth," the "Five Points," his base of operations as a missionary of the gospel of glad tidings among the Magdalens of our day and their neglected offspring.

Previous to his death Mr. McDowall strenuously advocated the organization of a day-school at the Five Points to be sustained by voluntary subscriptions among Christian people and superintended by them as a "Mission School;" for their moral needs were greater than their intellectual ones. That suggestion was acted upon, and for forty years there has been steady, persistent advance for the possession of that locality as a rendezvous for those who take pleasure in supplanting malevolence with benevolence, and brutality with humanity. And the Bible philosophy, that the only way to destroy evil is to overcome it with good, has been sublimely illustrated by the Five Points Mission and Industrial Schools; and if boasting of good done is ever permissible, the friends who have labored there might feel honored by the following communication from Thurlow Weed, published lately in the *New York Tribune*: [G. C.

THE FIVE POINTS MISSION.

LETTER FROM THURLOW WEED—GOOD WORK OF THE MISSION—THE RECENT ENTERTAINMENT GIVEN BY IT.

To the Editor of the *Tribune*—

SIR:—The large and intelligent audience attracted to Chickering Hall last evening to witness an entertainment by the children of the Five Points Mission, was amply compensated. The interest during the two full hours was varied but intense. The Five Points Mission from its inception has been constantly demonstrating its usefulness. Those of us who remember what the "Five Points" were forty years ago and what that locality now is, need nothing more to vindicate the wisdom and fidelity of the philanthropists who founded and carried forward that great renovating and redeeming charity. Those also who reflect upon the antecedents of children rescued on their way through almshouses to penitentiaries, will wonder at the transformations effected by the mission.

If jewels are extracted from toads' heads, gems equally precious have been drawn by this mission from the garrets and gutters. The 200 children whom we saw last night, left to their associations and destiny, would have become fit denizens for the Five Points in the worst days of the Old Brewery. Now they presented themselves to an admiring audience with evidences of culture and refinement too seldom found among the children of the wealthy and fashionable. The programme of the evening was admirably executed. The recitation of the "Dead Doll" by Letitia McLoughlin, a little girl six or seven years old, was perfect. Her articulation was distinct, her manner and emphasis good. She seemed—mere child as she was—to have a clear conception and appreciation of what most children would have uttered in a parrot-like way. The representation of a storm was far

more effective than any or all dramatic efforts of the kind. The rain, the lightning and the thunder were nearer the reality than anything I had ever before seen or heard. It was rapturously applauded and encored.

The Rev. Dr. Hall, whose head, heart and hands are in every good work, spoke briefly, practically and wisely of the labors and results of the Five Points Mission, saying that the children themselves were the best speakers, and that in their present condition their appeals to the confidence and contributions of our citizens were the strongest that could be made.

T. W.

THE "DEMON OF SOCIALISM."

From the Coöperative News.

"We are, as fast as we can, copying the Prussian system of national education. It would be well for us to remember that at the same time we are carefully fostering the growth of the demon of Socialism, which is now attaining such threatening dimensions in Germany. General education may be a very desirable thing, but that one of its fruits in this country must most assuredly be Socialism no one who has been watching the recent development of this political plague in Prussia can for a moment doubt."

So says a shrewd contemporary, the *London Figaro*, in a passage reprinted in the *News* of the 20th April; and, to a certain extent, I admit that the *Figaro* is right. General education—the general awakening of the mass of the population in this and in other countries to a consciousness of the cleft stick into which they are thrust by the present system of competitive existence—of the absolute hopelessness, while society is organized as it is, of their ever rising as a body to a state where their physical, intellectual, and moral surroundings shall be such as, with the present advance of knowledge, and the command over nature's forces actually attained, they might be placed in—may instinctively lead them to seek in shiftings of the political ballast those remedies for the evil which no such changes, however radical, can supply. And thus what ought to be—and might easily be—the greatest of blessings to mankind—the growth of the spirit of Socialism—may be perverted into a curse. But so it is with other natural forces. Though in themselves beneficent ministers of good to man, if man learned how to tame and use them for his welfare, they carry with them in their untamed, unutilized, natural form the fearful elements of disaster and even ruin. The atmosphere has in it the possibility of giving rise to cyclones which may sweep away the labors of long years in an hour, and bury beneath the waves hurled upon the land by their giant breath tens of thousands of a population whom the struggle for existence, combined probably with ignorance of the danger they incurred, may have led to place themselves within its influence. But the same atmospheric energies, charmed by the magic of science, swell the sails which make of dividing oceans the highways of commerce, and diffuse among mankind the rich variety of products offered us by the infinite differences of climate and soil and national constitution which diversify the earth. While of late years our knowledge has reached such a point that skillful captains will shape their course to the region where they expect to fall in with a hurricane, that they may avail themselves of the swiftly rotating impulses of its outer whirls, whose direction can be foreseen, to help them on their way. So the volcano spreads horror and destruction round it, enveloping in its scorching lava floods or overwhelming beneath showers of ashes and mud man and his works. What is the motive force of these tremendous explosions? Apparently only that same force which, confined in the scientifically constructed prisons of cylinders and pistons, transports man and his merchandise at forty miles an hour along our iron roads, and moves thousands of tons across the ocean with a certainty which can almost be measured by the clock—the force of steam. Or, to take another illustration, less open to possible skepticism, what is the power that now enables us to send a message in less than a minute from London to New York, which, in its latest application, makes it possible to hear a strain of music or recognize the tones of a human voice through an interval of tens or hundreds of miles, and in another form serves as the most effectual warning to the mariner against the danger of the coast, and promises to supersede all other modes of lighting up our cities? It is known to be the same power that, in its natural shape of lightning, had been for long ages the dread of mankind, till the genius of FRANKLIN taught them how to conquer the danger.

The same rule applies to the living forces with which man comes in contact in the order of nature. How important a part in the story of the progress of mankind has been filled by the horse and the dog! But place an unarmed man in the midst of a herd of wild horses, or a pack of dogs governed by their own instinct—he would be very fortunate if he was not trampled to death by the one, or torn in pieces by the other. Why have these demons become his faithful ministers instead of his fearful destroyers? Because, by the observant study of their natural dispositions, man has learnt how to mould them to his use, and thus enlist in his service the powers with which God has endowed them, as natural creatures, for their own benefit.

And so may it be with those forces, inherent in man as a natural being, which are beginning to rise before the vision of the startled politician, as the Demon of Socialism—thunder-clouds of humanity, charged with the electricity of the

natural instincts of liberty and equality; liable to discharge themselves on our civilization in terrible storms of revolutionary outburst if we do not learn in time to unlade them, and reduce their fierce energies to peaceful equilibrium by the conducting-rod of the spirit of fraternity, of which coöperative association forms the body.

Here is the true remedy for this alarming danger which our contemporary foresees: the danger that the body of mankind, acquiring by the general spread of education the increased strength that knowledge gives, and the increased power of making that strength available that union supplies, should employ it to make themselves masters of the law-making machinery; and, as was dreaded of old when the system of savings-banks was introduced, should use the stake in the hedge, which the law put into their hands, in order to pull the hedge down. I grant that this is a danger, but only the sort of danger that attends in every case the leaving natural forces alone to work simply according to their nature, without applying that great specialty of mankind, the supernatural power of reason—which man alone of all beings on the earth possesses—to study these natural powers, and see how they can be made to work together to such ends as this reason recognizes to be desirable, and proposes to itself. It is natural to man to desire his individual well-being, to claim that he shall enjoy for his own advantage the full fruits of whatever good nature will yield to his toil and skill. It is not natural for man to rest contented under the consciousness that he is constantly laboring to produce for others advantages in which he does not share, as in our existing society the mass of the population must do or starve; with the perpetual fear of crowning a life of toil by an old age of pauperism. As natural beings men must always be impelled to alter this state of things if they can. And if we are to prevent men trying to make use of the political power which they may attain for this purpose, there are, I apprehend, but two ways open to us; either we must get them to subdue the natural impulse, by substituting for the end of satisfying it some other end which they recognize to be more worthy of pursuit, or we must show them that this goal of social well-being is not to be reached by the road of political changes—that the road cannot be made by law, but only by the free will of man, under the protection of the law, which cannot do more in this matter than secure us room to work in and protection from interference.

Now the first of these methods—the method of inducing men to give up all serious effort to better their outward condition—has been hitherto the general method of religious, and commonly of philosophical, teachers. Both have taught what in itself I hold to be profoundly true, but only half the truth, requiring to be supplemented by the other half, which only of late years has begun to force itself into notice. Resignation and Hope have been their watchwords. Resignation to bear present ills, looking upon them, indeed, as either in themselves matters of indifference, affecting only what is not our true being, but only a world of shows and seemings outside ourselves, or even to welcome them as good, as a discipline weaning us from earth and preparing us for a higher state of more perfect being; and Hope of this more perfect state—a state to come of itself by the spontaneous acts of God. I say religion and philosophy have combined in their teaching: religion dwelling more on the hope of what God would do for man, and philosophy more on what man could do for himself, as the ground of that resignation to social, no less than to natural ills taught by both. And they have done well, to my thinking, in what each has taught. Philosophy, in insisting on the intrinsic superiority of the inward over the outward, of the abiding essence of will over the passing shows of appearance; and religion, in insisting on the hope of a time when the ills which do now press on mankind shall cease to weigh heavily upon them. But the one and the other teaching needs to be supplemented by a third, which indeed is at bottom only the union of both, namely, by the teaching that man has indeed good ground to hope for that better future, that "good time coming," which religious faith has inscribed on its banners; but that the agency whereby this hope is to be realized is not, as the religious imagination has pictured to itself, the direct intervention of God, to call forth "a new heaven and a new earth, wherein shall dwell righteousness," but the action of the divine spirit through the will of man, leading us to substitute for our mean selfishness the nobleness of Love, and evolve from the discords of competitive struggle the harmonies of associated existence.

This solution of the grave problem of human destiny did not indeed escape the penetration of Greek thought. Two thousand years ago the genius of Plato divined that the true condition for the general production of that character on which the well-being of the individual depends was the formation of a State which should display on a large scale what the individual had to reproduce in his own breast. But the idea was two thousand years in advance of the age when the great idealist lived. Neither the political state of Greece nor the general tone of feeling of its population admitted of serious attempts to realize in practice what the far-seeing thinker had elaborated in theory. No great national societies then existed as they exist now, offering to all who have the will to associate that they may lead a nobler and more

truly human life, those facilities for union and security of free action which the laws of many countries in our modern world, and eminently those of the United Kingdom, assure to us. No voice had been heard proclaiming the fatherhood of God and universal brotherhood of mankind, as, through the preaching of the gospel, it has since been proclaimed in every corner of every Christian land. Greek genius could supply the light, but the material which could allow it to kindle a flame, before which the hard crust of selfish individualism might melt away, was wanting. It has been, I apprehend, the office of the intervening centuries to make ready this material, and thus prepare the way for a newer and brighter phase of human development. It is, if my hopes are not altogether delusive, the office of the present age to kindle it into a glow; and, by the peaceful evolution of a higher phase of society, to convert that Demon of Socialism which haunts the dreams of politicians, into a beneficent genius, who shall diffuse among mankind the manifold blessings held in store for them by that principle of association which seeks to realize in their ordinary dealings and common life the great underlying law of love that binds man to man and mankind to God.

E. V. N.

AMERICAN SOCIALIST.

THURSDAY, MAY 30, 1878.

THE interruption in Mr. CRAIG'S serial on English Socialism, which we have to announce, occurs at the most interesting part of his story—that relating to the Ralahine Community; but we are assured by our esteemed contributor that so soon as returning health permits he will resume his literary labors and continue to send his interesting "Reminiscences" to the AMERICAN SOCIALIST.

MR. E. V. BOISSIERE sailed for Europe on the 15th of May. Business will detain him in France about six months. Mr. Boissière is known among coöperators in this country as the founder and patron of a successful coöperative enterprise at Silkville, near Williamsburg, in Kansas. His land comprises four square miles of rolling prairie, which he has done much to improve during the past ten years. Permanent buildings and eight miles of stone fence have been erected; while judicious tree planting has modified the prairie scenery. His culture of the silk worm, though at first retarded by the appearance of disease among the worms, is now proving successful, and he takes a sample of his silk to the Paris Exposition. The coöperators now gathered at Silkville number thirty-two, and are increasing slowly as persons adapted to the peculiarities of the movement can be selected from the applicants. Mr. CHARLES SEARS, the well-known Socialist, is associated with Mr. Boissière, and has charge of affairs at Silkville during his absence.

THE *Boston Commonwealth* gave some months ago one of the best definitions of the Religious Communities we have ever seen, in saying, "They are Churches which feed and clothe their members in a material as well as a spiritual sense." In the last number of the *Labor-Balance* we find another definition of Communism that may suit some of our readers quite as well as that given by the *Commonwealth*: "Communism is Congregationalism applied to the management of work and wealth; and the Pentecostal Church was a Congregational Commune." And there is still another in the same paper that looks in the right direction: "Communism is the Church in all its offices and functions applied to property." These definitions of the *Labor-Balance* are evidently intended to cover the general field of Communism; but as an explanation of the character and objects of Religious Communism we still prefer the *Commonwealth's* definition.

COMMUNISM AND THE CHURCHES.

A writer for the *Labor-Balance* (E. H. Rogers), says, with the indorsement of its Editor, Rev. Jesse H. Jones:

"Communism is the Church in all its offices and functions applied to property. . . . I do not doubt the right and duty of the State to enter upon the work; but inasmuch as I disbelieve in the possibility of establishing a republic in advance of the growth of republican ideas inside the Church, so am I skeptical as to the growth of republicanism in industry in advance of the action of the Christian Church upon the same point."

The editor of the *SOCIALIST* appears to have had a similar conviction when he wrote his "History of American Socialisms," for he concluded his chapter on "Review and Results" with the following paragraph:

"If the churches cannot be put into this work, we do not see how Socialism on a large scale is going to be propagated. Exceptional Associations may be formed here and there by

careful selection and special good fortune; but how general society is to be resolved into Communities, without some such transformation of existing organizations, we do pretend to foresee. Our hope is that churches of all denominations will by and by be quickened by the Pentecostal Spirit, and begin to grow and change, and finally, by a process as natural as the transformation of the chrysalis, burst forth into Communism."

THE MATHEMATICS OF STRIKES.

A successful strike for a difference of, say, a tenth for n weeks is a loss, unless it is followed by ten times n weeks of the higher wages, and so for any other fraction. Therefore, a six months' strike for a ten per cent. rise, against a fall, will require five years, of the higher wages to prevent it being a loss; and that is determined by other circumstances long before five years, or two, or one. An unsuccessful strike is, of course, a dead loss forever, and a double one, for it is first a loss to the men and their fellows who are taxed for them by the Union; and, secondly, a loss of all the masters' profits, which would have come back to working-men in paying for more labor.—*Sir Edmond Beckett, Q. C.*

There is no question but that strikes are profitless to all concerned, but they are the natural results of competition and individual property-holding; and are not likely to be abolished by statistics any more than figuring up the amount wasted and worse than wasted, in the use of tobacco and whisky, will abolish them from the world.

THE UNIT OF SOCIETY.

Rev. Jesse H. Jones, of whom we have pleasant remembrances, and whose present labors for Coöperation and Communism command our respect, attempts in the following disquisition, which we copy from his *Labor-Balance*, to settle the deep foundations of Society and the Kingdom of Heaven. His theory is really new and startling, and evidently will have to pass the ordeal of lively discussion before it can gain acceptance even among the orthodox. We respectfully offer our contribution of comment:

From the April No. of the *Labor-Balance*.

"God's aim and purpose in the Kingdom which he would establish on the earth centers upon a mother with a child in her arms. To environ, protect, and provide for that mother and child, is the key-note which orchestrates the whole structure of society in the Kingdom of Heaven. Motherhood is the supreme thought of God, as it is the supreme fact of God; and when God shall reign throughout all the earth through Jesus Christ, every form and movement of society will be made subservient to perfecting motherhood, and childhood through motherhood.

"But motherhood involves fatherhood. The one can not be without the other. And these two are the coördinates in the continuance of life on the earth.

"But a father and a mother married, and their child, these constitute the family.

"Now, the family, *not the individual*, is the unit of society. "Society is the orderly flow of the human race in time. In a race there is a unit, and in that unit must be *that which will continue the race*.

"A human individual can not continue the race. Society is not composed of individuals. A thousand men set by themselves are not society; neither are a thousand women; neither are a thousand of both set together in the sterile relations. But one man and one woman married, that is, one family, this is the beginning of society.

"Individualism can not exist save in a society of families. The individual can be preserved and perfected only under the right conditions; and in the nature of life the family is the supreme right condition. In every case where men have attempted to compose a society of individuals, the result has been a despotism that crushed out all individual independence of character, and reduced the whole body to the condition of slaves to one strong and lordly will. And from the nature of life this must be the result; for a society that attempts to compose itself of individuals violates the deepest, the very central law of the life of man—marriage and the consequent debasement of the individual is the fit penalty set for such violation.

"The family is the most precious fact in human society. It is the headspring of life of the race. It is the twofold unit, the central germ, whence the human race unfolds. To preserve the family, to protect the family, to bring up the family to its highest and best, this must be the chief aim of every true statesman, of every wise person who seeks the welfare of mankind. Around the family every thought, purpose, and work for the good of man must revolve."

COMMENTS.

This is an astonishing idea of the Kingdom of Heaven. We have supposed that the Kingdom of Heaven has its germ and seat in Heaven and extends into this visible world only in its subordinate provincial manifestations. But according to this theory the germ of the Kingdom of Heaven is carnal generation carried on in the smallest pattern of familism, and its seat is altogether in this world. For we are expressly told by Christ himself that in the highest society of the other world men and women, as well as angels, "neither marry nor are given in marriage;" which certainly means that there is no family there in Mr. Jones' sense of the word; it follows, therefore, that the Kingdom of Heaven as defined

by him does not exist in Heaven. The only way we can make anything like consistency of this view is to suppose that God and the angels and the saints made perfect, while they are entirely excluded from the real Kingdom of Heaven, are nevertheless enjoying themselves more or less as spectators and servants of it. And even then the appellation, Kingdom of Heaven, applied to institutions which do not exist in heaven, seems absurd.

According to our idea of the Kingdom of Heaven, Mr. Jones has got hold of the entire conception wrong end foremost. Instead of the visible part of that kingdom being the principal and the invisible the accessory, we conceive of the invisible kingdom as the principal and its extension into this world as the accessory. Then the Lord's prayer, "Thy kingdom come, thy will be done in earth as it is in heaven," becomes a rational and appropriate expression, asking for something that heaven has got and we have not. But if carnal familism is the Kingdom of Heaven, how can it "come" out of a world where it does not exist; and how can we ask that the will of God may be done in earth "as it is done in heaven," when we know that his will as done in heaven would put an end to his kingdom on earth?

It is easy to conceive that the Kingdom of Heaven, having its seat and pattern in the marriageless world, may carry its *spirit* into the world of marriage and accommodate itself, at least temporarily, to carnal familism, but this would still imply that it would also carry with it into this world a constant and ever-increasing tendency to assimilation with the institutions of the world from which it came. This would make it quite proper to pray that the Kingdom of Heaven may come and God's will may be done in earth as it is in heaven. But all this is reversed into nonsense, if we assume that carnal familism is the very Kingdom of Heaven. That is past praying for, since it has always been in this world; and to pray for a change in the heavenly direction would be praying it out of the world.

We suppose these confusions are the result of the habit many worthy men besides Mr. Jones have got into, of talking loosely about "the Unit of Society." This talk has gone on till the formula, "*The Family is the Unit of Society*," has come to be regarded as an unquestionable axiom, which all sane moral men are bound to respect and defend. Now the meaning of the terms of such an axiom ought certainly to be clear and unmistakable; but we undertake to say that the three principal words in this short formula are all very ambiguous and need definitions and long explanations before they can make a tolerable axiom.

1. The word *family* properly includes all kinds of home-organizations, from Abraham's patriarchal encampment to the monogamic household. We are even inclined to dispute the dictum which confines it to *propagative* organizations. A widow's home or a sisterly household of old maids or a Shaker Church may be and are called families without any impropriety that we can see. And any or all of these multiform kinds of families may be or may have been "units of [some kind of] society" for aught we know.

2. The word *unit*, though plain enough in its meaning when used to designate the lowest element of number, is quite uncertain as a metaphorical term for the element of society which is to be regarded as primary and most important. Individuals are certainly the units of society in the most obvious sense, for they are the atoms of which all societies are composed. Voters are the units of political society in this country. Or if the unit must be matrimonial and propagative, as Mr. Jones thinks, it is, as a matter of fact, a polygamic unit in many countries. The truth is, the nature of the unit depends entirely on the kind of society it is to be referred to; and this leads to our final criticism:

3. The word *society* is the vaguest of all the terms in Mr. Jones' axiom. Leaving out of account the endless varieties of society in this world already alluded to, we call attention at once to the great generic distinction between all matrimonial societies and the society of heaven; and we insist that, for Christians at least, the society of heaven is the only ultimate absolute standard for which they are preparing and praying and which they are expecting to come as the culmination of God's reign on earth. The unit of that society cannot be the matrimonial family, monogamic or otherwise. Marriage is expressly ruled out.

What, then, is the Unit of Heavenly Society? The only way to answer this question that we know (short of revelation direct) is to take Christ, and Christianity as it came fresh from Christ, for a guide of thought and a partial specimen. Looking in this direction we find these hints: 1. Christ did not found a family. 2. Paul, the great exponent of Christ, did not found a

family. 3. Paul gently but decidedly opposed marriage. 4. Primitive Christianity tolerated and adopted marriage exactly as it tolerated and adopted slavery, not as belonging to its own form of society, but as an antecedent institution of this world which could not be immediately eliminated. 5. Christ and Paul founded CHURCHES, and they based them on the principle of spiritual generation and spiritual relationship; and Christ even went so far as to place them in distinct and very sharp competition with the family institution founded on carnal generation and carnal relationship.

The *Local Church*, as developed by Christ and Paul, was a neighborhood-gathering of believers for worshipping God and edifying one another. It was confined to no particular number. Sometimes it comprised only the members of a single household; at others it was a congregation of hundreds. Its bond of organization was unity of hearts in a common faith. Its leading business was the generation and education of spiritual children. It was always Communistic in principle and sometimes in form, according to circumstances. It had within it spiritual powers which were adapted and designed to take the place of all the judicial and political institutions of the world. It was more like a Community than like a common family, and instead of falling into the place of a secondary to the family, as it does in Mr. Jones' scheme, it assumed control over the family, dictating about marriage and against marriage, and was evidently competent to absorb and supplant the matrimonial family in all its functions and become a new species of family in itself, embracing all the interests of both worlds.

This institution—the *LOCAL CHURCH*—distinctly Christian as it is in origin and nature, seems to us to be the true unit of Society, or rather, we should say, the Unit of that true Society which exists in heaven and which is destined to take possession of the world.*

COMMUNITY ENTERTAINMENTS.

A Community, in the highest stage of development, is simply a large family holding all its resources as common property; having many fathers acting as one, many mothers acting as one, and a large troop of children, born of various parents, living together as brothers and sisters. This conception of a possible social life has been already realized to a large degree in some Communities, and it is proper for us to hold it up to our readers and turn it about so as to look at it from all sides, because in that way its advantages, and disadvantages too if there be any, can best be pointed out. Many of the advantages which a Community possesses over small families have already been written about, but there are others which ought to be considered. One is, the capacity for home entertainments which a Community possesses.

It is found that the resources for enjoyment increase with the size of a family in more than an arithmetical ratio. A hundred persons have more than twice the capacity for entertaining themselves and others that fifty persons possess. There may be a limit beyond which this would not hold true. Fourier thought that a model phalanstery ought to comprise eighteen hundred members in order to have men and women of every variety and degree of capacity. However that may be, it is certain that a Community of three or four hundred persons only, has many important advantages not found among an equal number living in private families. And as an actual example is more forcible than any abstract disquisition, we will at once proceed to an illustration.

The Oneida Community has about three hundred members of all ages; men, women and children. In their main dwelling they have a pretty little theater with stage, ante-rooms, and gallery. It is capable of seating seven or eight hundred persons. It has long been a custom with the Community to have occasional musical or theatrical entertainments in this Hall, for the amusement of its own members, and, yielding to a natural demand, these people have this year undertaken to give frequent summer concerts to the throngs of outsiders who visit them. Let us enumerate some of the advantages which they possess for doing this:

1. They have a suitable Hall or Theater of their own, with no rent to pay. This is what no number of small families would have unless they combined to build one, and if they did so they would become, to that extent, Communists.

2. Their orchestra, choir, and other organizations for performing vocal and instrumental music, and for giving

theatrical representations, are not so liable to be broken down by members leaving as is the case with amateur organizations in ordinary society. A month ago a country town boasted of a promising amateur orchestra; to-day it is despondent because several of the players, having got out of work, are obliged to move away. In a Community this does not occur. The same persons live together year after year, making it possible to have permanent volunteer organizations of that kind.

3. Living constantly together in one home, thirty or forty children are taught to go through a variety of pleasing performances on the stage. They do this in the most charming manner, day after day, and it is found to be a valuable part of their education. The very youngest toddlers have an inkling of the mysteries of the stage machinery and its effects. They know how the ghost is made to rise up through the stage, how the mice are caused to scamper about, why the man's hat suddenly goes up, up, up, out of sight, etc., etc., and they discuss these matters learnedly among themselves. The result is that they are as self-possessed as you please in the midst of the greatest theatrical uproar, and are cool and clear-headed little actors.

4. Whenever a public performance requires it, a Community can furnish a large number of men and women for any special service, without having to hire them for the occasion. They can be assembled almost at a moment's notice, and if the service lasts but a short time they can as readily return to their regular occupations.

5. The old adage, that "Two heads are better than one," is here exemplified; for the Oneida Community has, let us say, two hundred adult heads all interested in the same project. The result is that suggestions in regard to the performances are more plenty than bumble bees in June; and the performers find that to satisfy a home circle of three hundred is no easy matter. When they have achieved that they have little fear of any miscellaneous audience. One incidental advantage of so many suggestions is that the members of the Committee of management to whom they are made are obliged to develop a degree of patience and a serenity of disposition truly remarkable.

To have the experiences of a concert tour with constant change of audience, living all the while quietly at home, this is one of the anomalies of life in the Oneida Community, and undoubtedly other Communities could make a similar showing. It is merely an incident of associative life, but one well worthy of notice.

THE WOMAN'S TEMPERANCE CRUSADE.*

This is a book to touch the heart, to draw tears from the eyes, to quicken faith in invisible forces, to convince of the power of prayer, to win its readers to a pure life and the love of God. None know so well as women the dire results of intemperance—in the blighting of homes and the dragging down of innocent mothers and helpless children into the depths of sorrow and suffering. Not where men with men congregate, not in bar-rooms nor behind the screens of drinking saloons, may we search for the final fruits of the liquor traffic. They are to be found in the aching hearts of women, in the darkened lives of little children, in broken families, in fathers ruined and their home-life brutalized, in sons lost, in brothers alienated and debauched, in the cold and hunger and tears of those who are the victims of the liquor's victims.

For years liquor-drinking had been on the increase in this country. The old methods of temperance work had failed. The war and its demoralizing influences had added to the tide of intemperance. In the year 1873, according to the estimate of Dr. Young, Chief of the Bureau of Statistics, the "annual drink bill" of the United States reached the enormous sum of \$600,000,000—a tax of more than \$15 a head for every man, woman and child in the country. In the words of Mrs. Wittenmyer, "this enormous tax, which reached all grades of society, fell heaviest on the laboring classes—upon those who could not afford to pay it; and poverty and ruin came to millions. The whole land was filled with beggary and crime, and a bitter wail of want and woe without surcease went up to God. Millions who ought to have been producers and bread-winners, became consumers, tramps and criminals; men mad with strong drink reeled through the streets; women, grown old before their time, toiled in their comfortless homes in dumb despair, and little half-starved children hid away

in fear from their brutal fathers. It was with us as with the Egyptians—there was one dead in almost every house." Sixty thousand a year filled drunkards' graves.

For more than three-fourths of a century the National Government had recognized the liquor traffic as a branch of commerce and derived a revenue by taxing it. State governments had followed suit. It was entrenched behind law, sheltered in politics, guarded and sustained by the Government. In 1873 \$60,000,000 of national revenue was derived from it. "Restrictive laws in most of the States were weak and inoperative;" "the demand for 'free rum' was fierce and loud." Saloons multiplied. "The government of our large cities was largely in the hands of liquor-dealers or creatures of their choice, and the police force under their control." "They could dictate to statesmen, control legislatures, and defy public sentiment." "Spies were in the secret chambers of the Government; men high in places of trust guarded the liquor interests; enormous frauds were planned and carried forward year after year; men who ought to have been in the penitentiary were lobbying their schemes for plunder through legislative bodies; the air of the national council chamber was reeking with alcohol and tobacco. Congress was so much under the influence of the rum power that they refused even to look into the matter when a 'committee of inquiry' was asked for by hundreds of thousands of the best people of the land, lest they should give offense to the liquor oligarchy." "Any attempt to stop the ruinous work was branded by the liquor-dealers as a gross usurpation of authority."

Temperance was unpopular, temperance organizations well-nigh powerless. Women were hopeless, and the dread curse of drunkenness was sweeping on, invading homes of purity, capturing their brightest and best-beloved. There seemed to be no barrier, no outward help—no resource against the evil but the secret prayers of those who still believed in God. The number of these prayers is known only in heaven.

"Suddenly," says Mrs. Wittenmyer, "the world was startled by a flash of heavenly light. Hands of faith had touched the hem of power, and a mighty spiritual swirl came down upon the people. Christian women, many of whom had never spoken nor prayed in their own churches, under this Pentecostal baptism went into the streets and saloons preaching the Gospel of Christ, and the people gathered by thousands to listen to the truth that fell from their lips. The air seemed surcharged with spiritual forces. * * * The whole nation was stirred. Never before had men so trembled under the power of prayer. * * * Never before had society been so shaken by a moral earthquake. * * *

Inspired by a heaven-born enthusiasm, women went into the saloons, and facing the dealers in the midst of their deadly work, entreated them in God's name to give up their business and seek pardon and salvation in Christ. Delicately nurtured women, who had not felt the awful evil in their own homes, and who had passed by on the other side and hardly ventured to look toward the dens where their neighbors' children were being murdered by the slow tortures that kill soul and body, marched boldly into the saloons and on into the back rooms where the awful secrets of sin and debauchery are hid away, and preached to the spirits in prison there. Men who walked among the tombs heard through them the voice of the Master and were delivered. Public attention was directed to the liquor traffic as never before. A calcium light had been turned upon it, and the mass of the people were horrified at what they saw and heard."

This sudden and wonderful movement was the "Woman's Crusade." Of this Crusade the book before us is an official history. The author, Mrs. Annie Wittenmyer, is the editor of an able and interesting monthly journal, entitled *The Christian Woman*, published at Philadelphia, and the President of the Woman's National Christian Temperance Union.

No one can understand the scope and power of the Crusade, who was not actively and largely connected with it, without reading this book. Many people have supposed that, like many other sudden enthusiasms, the Crusade was a failure—that it blazed up suddenly for a few months, then died out, leaving the darkness greater than before. Never was there a greater mistake. The Crusade was an outburst of spiritual forces into this world. The peculiar phases of its coming, the whirlwind of its first entrance, and the first features of the work which its mediums were to do, have undoubtedly passed away. But the impulse remains, the lessons which it taught remain. The Crusade lives to-day in the new faith in the power of prayer which it brought into the people; in

*We use the word, *unit*, however, in a sense somewhat like that of the word *molecule* as distinguished from *atom* in chemistry. The Church is the primary molecule out of which all Christian hierarchies, visible and invisible, are formed; and as a molecule it is more complex and therefore more perfect than the family. But the true *atom*, or indivisible integer of Society, is in both cases the individual.

*HISTORY OF THE WOMAN'S TEMPERANCE CRUSADE: A Complete official History of the Wonderful Uprising of the Christian Women of the United States against the Liquor Traffic, which culminated in the Gospel Temperance Movement. By Mrs. Annie Wittenmyer, Author of "Woman's Work for Jesus," "A Jeweled Ministry," etc. Introduction by Miss Frances E. Willard; Published at the office of the Christian Woman, No. 11 N. 13th St., Philadelphia. 1878.

the demonstration which it gave that the Gospel of Christ is a perfect remedy for intemperance and sin. It lives in the hearts of thousands redeemed from drunkenness by that gospel. It lives in the semi-socialistic Woman's Christian Temperance Unions which have succeeded it and were born out of it. "To-day twenty-three States are organized, with thousands of local auxiliaries and all confederated in a National Union"—an organization pledged to carry forward the work which the Crusade began. Its spirit lives in the Murphy movement, in the Ribbon Men—Red, White, and Blue. It lives in the new impulse which has come into the public mind and heart to fight intemperance by the methods and spirit of the Gospel of Christ rather than by methods of legality; by prayer, conversion, and a new spiritual control, rather than by law and mere moral will-works. It lives in the new spirit of union which it wrought among the various Christian denominations. In its earliest manifestation it broke denominational barriers as easily as though they were straws, and united Methodists, Congregationalists, Presbyterians, Baptists, Quakers and Episcopalians under a common afflatus. It lives in the new outlook to life and the new purpose in life which it brought to thousands. The earnest-hearted young woman who writes the introduction to this volume, Miss Frances E. Willard, of Chicago, after telling of her own first experience in the Crusade, when she met "the great unwashed, untaught, ungospelled multitude for the first time," and saw the work there was to do for Christ in this world, says:

"Just such an epoch as that was in my life has the Crusade proved to a mighty army of women all over this land. Does any body think that, having learned the blessedness of carrying Christ's Gospel to those who never come to church to hear the messages we are all commanded to 'Go tell,' we shall ever lay down this work? Not until the Genie of the Arabian Nights crowds himself back into the fabulous kettle whence he escaped by expanding his pinions in nebulous bars—not until then! To-day and every day they go forth on their beautiful errands—the 'Protestant Nuns' who, a few years ago were among the 'anxious and aimless' of our crowded population, or who belonged to trades and professions over full—and with them go the women fresh from the sacred home-hearth and cradle-side, wearing the halo of these loving ministries. If you would find them, go not alone to the costly churches which now welcome their voices, while to those who are 'at ease in Zion' they gently speak of the great whitened harvest. But go to blacksmith shop and billiard-hall, to the public reading-room and depot waiting-room, to the North End in Boston, Water-street, New York, the Bailey coffee-houses of Philadelphia, the Friendly Inns of Cleveland, the Woman's Temperance Room of Cincinnati, and Lower Farwell Hall, Chicago, and you will find the glad tidings declared by the new 'apostolic succession' dating from the Pentecost of the Crusade."

The Crusade began at Hillsboro', a village of some 3,000 inhabitants, in Southern Ohio, on the evening of December 23, 1873. On that evening Dio Lewis lectured in the Music Hall of the place on Temperance. In the course of his lecture he happened to tell how his mother, twenty years before, had concentrated the women of the village where she lived, upon the rum shops, and how they had all been closed by prayer, and had remained closed. "He believed and argued that the work of temperance reform might be successfully carried on by women if they would set about it in the right manner—going to the saloon-keeper in a spirit of Christian love, and persuading him for the sake of humanity and his own eternal welfare to quit the hateful, soul-destroying business. The Doctor spoke with enthusiasm; and, seeing him so full of faith, the hearts of the women seized the hope—a forlorn one, 'tis true, but still a hope—and when Dr. Lewis asked if they were willing to undertake the task, scores of women rose to their feet, and there was no lack of good men who pledged themselves to encourage and sustain the women in their work." A meeting for the development of the plan was agreed upon, to be held in the Presbyterian Church the next morning at 10 o'clock. The meeting was held and the First Crusade Band organized. The leader or President of the band was Mrs. Eliza J. Thompson. She was a lady of culture, about sixty years of age, and the daughter of ex-Governor Trimble of Ohio. Her own account of the organization of

THE FIRST CRUSADE

is the best ever given. It displays the spirit and characteristics of the whole movement, and is as follows:

"On the 22d of last December Dr. Dio Lewis lectured before our lyceum. It was a literary lecture, and the subject was 'Our Girls.' I wasn't there. My boy came home and said, 'Ma, they've got you into business;' and went on to tell that Dio Lewis had incidentally related the successful effort of his mother, by prayer and persuasion, to close the saloon in a town where he lived when a boy, and that he had exhorted the women of Hillsboro' to do the same, and fifty had risen up to signify their willingness, and that they

looked to me to help them to carry out their promise. As I'm talking to you here familiarly, I'll go on to say that my husband, who had retired, and was in an adjoining room, raised up on his elbow and called out, 'Oh! that's all tomfoolery!' I remember I answered him something like this: 'Well, husband, the men have been in the tomfoolery business a long time; perhaps the Lord is going to call us into partnership with them.' I said no more. The next morning my brother-in-law, Colonel —, came in and told me about the meeting, and said, 'Now you must be sure to go to the women's meeting at the church this morning; they look to see you there.' Our folks talked it all over, and my husband said, 'Well, we all know where your mother'll take this case for counsel,' and then he pointed to the Bible and left the room.

"I went into the corner of my room, and knelt down and opened my Bible to see what God would say to me. Just at that moment there was a tap on the door and my daughter entered. She was in tears; she held her Bible in her hand, open to the 146th Psalm. She said, 'Ma, I just opened to this, and I think it is for you,' and then she went away, and I sat down and read

THIS WONDERFUL MESSAGE FROM GOD.

"Put not your trust in princes, nor in the son of man, in whom there is no help. Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God; which keepeth truth forever; which executeth judgment for the oppressed; the Lord looseth the prisoners; the Lord openeth the eyes of the blind; the Lord raiseth them that are bowed down; the Lord loveth the righteous; the Lord relieveth the fatherless and the widow—but the way of the wicked he turneth upside down. The Lord shall reign forever, even thy God, O Zion, unto all generations. Praise ye the Lord!"

"I knew that was for me, and I got up, put on my shoes, and started. I went to the church, in this town where I was born. I sat down quietly in the back part of the audience-room by the stove. A hundred ladies were assembled. I heard my name—heard the whisper pass through the company, 'Here she is!' 'She's come!' and before I could get to the pulpit, they had put me 'in office'—I was their leader.

"Many of our citizens were there, and our ministers also. They stayed a few minutes, and then rose and went out, saying, 'This is your work—we leave it with the women and the Lord.' When they had gone I just opened the big pulpit Bible and read that 146th Psalm, and told them the circumstance of my selecting it. The women sobbed so I could hardly go on. When I had finished, I felt inspired to call on a dear Presbyterian lady to pray. She did so without the least hesitation, though it was the first audible prayer in her life. I can't tell anything about that prayer, only that the words were like fire.

"When she had prayed, I said—and it all came to me just at the moment—

"NOW, LADIES, LET US FILE OUT, TWO BY TWO, the smallest first, and let us sing as we go,

"Give to the winds thy fears."

Thus began a work which has spread like a prairie fire all over Ohio and into the other Northern States, from Maine to California. This book gives a history of it in over one hundred and sixty cities, towns and villages, sixty-seven of which were in Ohio. More than one hundred other places are mentioned in which the Crusade was more or less successful. The first remarkable success occurred at Washington C. H., Fayette Co., Ohio, where the Crusade began two days after the organization at Hillsboro', in the adjoining county.

This book is more thrilling than a romance. No one can read it without honoring and loving the Christian women of America. Its hundreds of narratives tell of heroism, of inspiration, of persecution, of defeat, of victory. Here is the record of a new birth of American womanhood. Through the gateway of prayer, and the baptism of the spiritual world, it has entered on a higher life. The kingdom of heaven is at hand when such things can be done. By and by another Pentecostal baptism will come, lifting its subjects into a Christian Socialism in which neither intemperance, degradation, nor impurity of any kind will have place or possibility.

THEO. L. PITT.

AGRICULTURAL CO-OPERATION.

Agriculture has had less aid from this source than any other form of human industry, and, as a matter of course, has received but little of the benefits derived from a proper division of employments. The farmer has, in general, been a man-of-all-work. Farming has, therefore, been much less attractive, and far less profitable than it should and may be. It may and will be the most delightful of all human employments. It is even now the surest of all the honest means of obtaining a living, and it must be made the most profitable before the highest welfare or happiness of the race can be attended to.

There are some examples in existence that are conclusive in regard to the great advantages to be obtained from coöperative farming. Our readers are familiar with some of them. At Amana, in Iowa, one Community own thirty thousand acres of land, and, according to the *Scientific American*, their wealth is enormous. This is the most prosperous Community in the world. Our greatest objection to

it is that it is too wealthy. Too much time and thought have been devoted to accumulation; too little to mental culture.

The government of the Community is republican. Trustees, who manage all things, are elected yearly. Add to this the coöperative feature of an equitable distribution of products, yearly or oftener, and the desirable feature of individual independence will be more fully secured than it ever has been in the most favored times and regions. Poverty and independence are not twins, mates, or yoke-fellows. The poverty of the backwoods is a subjection to circumstances that prevents culture; the poverty of the cities is a slavish subjection to circumstances and to man, that also prevents or destroys culture, and even takes away the rude freedom of the log-hut and clearing of the backwoods.

—Rankin.

THE GOLDEN RULE:

"As ye would that men should do to you do ye also to them"—

Is a rule of *justice*, and will make men honest in all their dealings;

Is a rule of *generosity*, and will open "the bowels of compassion," in view of suffering and want;

Is a rule of *politeness*, and will guide us safely through all the intricacies of social fellowship;

Is a rule of *sincerity*, and will enable us to puncture with truth every illusion and sham;

Is a universal rule of *conduct*, applying alike to all the relations of life.—RALPH TODD.

CEREBRUM ABDOMINALE.

X.

We have no point to make in this chapter, but shall fill it with one or two fancies and desultory quotations, having some relation to the subject of our last.

"I sleep but my heart waketh." This was spoken in a lover's trance. The same phenomenon may be marked in religious trances. Mrs. Edwards says of her experience, there was little difference whether she was awake or asleep, so deep was the impression made upon her soul; but if there was any difference "the sweetness was greatest and most uninterrupted while she was asleep." And here it is our fancy to notice a physiological analogy. It is the brain, and the nerves which the brain controls, our senses and voluntary activities, that tire day by day and need rest night by night. Not so with the sympathetic nerves and our involuntary powers. They do not tire nor rest; they only sleep in death. Now if our emotional nature belongs to this sleepless kingdom, it is natural it should have some capacity for wakefulness, under extraordinary excitement at least.

One writer on physiology (William Fishbough) says it is the trespass of our voluntary powers upon the involuntary, exciting them to unnatural activity, that makes the involuntary give out at last and sink to rest in the sleep of death. And one great object of sleep is to free the involuntary powers from the hurrying influence of the voluntary, and allow them to regain their true and natural movement. The same writer says, if there were no positive organic destruction and the decomposition of the body could be suspended, and the entire system, blood and all, be kept precisely in the same conditions as it was when we expired, we should wake up in a few days in perfect health.

We cut the following paragraphs several years ago from the *Health Journal*. The writer believes that the mind and soul are distinct, and instances several facts in evidence:

"That there exists no necessary sympathetic relation between the brain and the seat of emotion (the great solar plexus), the excitement of the one involving the other, a few remarkable cases will be glanced at for illustration. William Tennent was brought so low by a fever, that all hopes of recovery were given up. He fainted and lay in a state of suspended animation three days. After his resuscitation, his body remaining weak, there were no symptoms of exaltation of the cerebral function—no mental excitement, though the soul remained in a state of ecstasy for twelve months, and with little abatement for three years. He was then in his youth, and just through his classical and theological studies. At a later period of life, in one of his seasons of the most intense emotion, he was deprived of all muscular strength, yet his mind was perfectly calm.

"Several instances much like this are found in the life of President Edwards. In some of his seasons of powerfully excited emotion of soul, he lost the power of his muscles, without the least mental excitement. Mrs. Edwards, also, had protracted seasons in which there was an almost entire loss of muscular power, caused by moral emotion, while the mind was calm, the brain never developing any symptoms of morbid exaltation.

"A more recent case, and one which came within the knowledge of the writer, presents the phenomenon of mind, spirit, and matter, subjected to the laws of vitality in a more distinct and perceptive character. This person at the time alluded to, neither ate nor drank anything stimulating, but subsisted on the plainest vegetable diet. So powerfully

stimulated was the great central seat of the moral affections in this person that the whole organic viscera were brought into deep sympathetic action. The pulsations of the heart were quickened, and the respiration correspondently shortened, with frequent long and deep inspirations. This was of course a spontaneous effort of nature to supply any deficiency of oxygen to the blood, and was effected by a sudden contraction of the dorsal and abdominal muscles, the diaphragm, and the intercostal muscles of the chest. The stomach at one time, as if by common sympathy, was thrown into a kind of spasmodic throbbing, bounding against the epigastrium like a palpitating heart against the walls of the thorax. Yet during all this intense emotion in the organic domain, for months accompanied with ecstatic joy, the mind was perfectly calm, and the brain and nervous system not in the least excited. And what is worthy of particular note here (as it is physiological truth we are after now) the individual, for many years after the intensity of those feelings had subsided, entertained a perfect consciousness of the location of the great organic center; and the distinction between mind and soul is with him as much a matter of recognition as that between bone and muscle. Some physiologists might perhaps say that in such a case the great organic center was in an abnormal or exalted state. However this may be, his health remains good to this day."

The author of the following hymn is unknown. It is stated to have been found in the home of an English cottager. We give it a place here, because it is the language of one who lived in his breast (perhaps we should say *her* breast) and whose breast was a shrine:

A HYMN OF TRUST.

In the mid silence of the voiceless night,
When chased by airy dreams the slumbers flee,
Whom in the darkness doth my spirit seek,
O God! but Thee?

And if there be a weight upon my breast—
Some vague impression of the day foregone—
Scarce knowing what it is, I fly to Thee,
And lay it down.

Or if it be the heaviness that comes
In token of anticipated ill,
My bosom takes no heed of what it is,
Since 'tis Thy will.

For O! in spite of past and present care,
Or anything beside, how joyfully
Passes that almost solitary hour,
My God, with Thee.

More tranquil than the stillness of the night,
More peaceful than the silence of the hour,
More blest than anything, my bosom lies
Beneath Thy power.

For what is there on earth that I desire,
Of all that it can give or take from me?
Or whom in heaven doth my spirit seek,
O God! but thee.

THE NEXT STEP.

From the report of the Commissioner of the Bureau of Labor
Statistics of Ohio.

The system under which labor receives its reward—the wages system—is the main cause of labor's poverty. Wages are gauged, not by the value of service done, or the product of such labor, but by the present necessities of the laborer. The fact that wealth increased six times faster than population, and workingmen, as a rule, continued absolutely dependent on their daily employment for their bread, is evidence that wages do not bear a just proportion to product.

Coöperation for the production and distribution of wealth—a Coöperation between capital and labor in which labor will be a recognized equal factor with capital, in which product and not wages will determine the reward of labor—must be the next step in labor's advancement from its present dependent condition.

As compared with the cost of the necessities of life, the reduction of wages since 1872, in many branches of industry, has been excessive; and when to this is added the reduction in possible earnings caused by unsteady employment, the income of producers will show an average reduction of nearly fifty per cent. since 1872.

Many of the grievances of workingmen are such as they themselves are responsible for, or which can only be remedied by enlightened public opinion. To remedy the evils and arouse public attention thereto, workingmen everywhere should organize social, educational, protective and co-operative associations. First that they may learn to know each other's wants and desires; second, that they may be able to penetrate the mysteries that are supposed to surround the labor question, especially the bearing of the various theories of finance, supply and demand, tariff, wages, etc., have upon the question; third, that they may be able to defend and protect each other, whenever such protection or defense may be necessary or essential; and lastly, that they may eventually become the owners and controllers of the artificial productive forces of the country.

CO-OPERATION IN ENGLAND.

The immense growth of the coöperative principle in Great Britain, where it is chiefly applied to the organization of stores of distribution, is seen by the following striking figures, summarized from the latest official reports (for the year 1875). These returns were published in 1878. At the date first named the number of coöperative societies was 1,456,

with a reported membership of 480,076. The amount of share capital was \$24,053,145; of borrowed or loan capital, \$4,249,050; a total of working capital to the amount of \$28,302,195. The total value of merchandise purchased was \$80,508,835; of merchandise sold, \$9,349,505, the year's profits being a total of \$7,134,935, which large sum was divided among the customers and shareholders, ninety-nine hundredths of whom are artisans and laborers. The assets of these Coöperative Societies amounted to \$33,369,080; their liabilities to \$31,248,760, while they owned real estate to the value of \$10,225,545. English Coöperative distribution is increasing its operations at the rate of \$5,000,000 annually. It was thirty years in reaching its first million, seven years after it had doubled that sum, and since then the increase has been at the rate already specified. At that rate their present working capital will be nearly \$39,000,000. The accumulation of capital in many of the older Associations, as the Rochdale Pioneers, the Leeds and Halifax Equitable Societies, is so great that they cannot profitably employ their surplus in distributive agencies. Cotton factories and other enterprises have been started, but the Coöperative principle has been wholly ignored in them. There are a few Associations of working Coöperators successfully engaged in production. Where the principle has been adhered to with prudence and determination, the efforts have not only succeeded in making the parties engaged better off, but in raising the average wages' standard in their neighborhood. These movements are part of that great unrest which, as William Thornton says in his remarkable work, "On Labor," is a proof that "one-half of mankind will never submit quietly to have their maintenance on the other half's caprice, to be mere instruments of production, mainly for the benefit of privileged consumers. With such a state of things they cannot be expected to be content. While it endures there can be no social peace, and it would be humiliating to nature if there could be."—*Exchange*.

ONE THING AND ANOTHER.

Remember Barmecide.

The Sepoys arrived at Malta on the 23d. What is there to Hindu peace now?

The *Nation* comes to us cut and trimmed. Please don't send it so any more.

Gilmore's band of American musicians has made a successful *début* in London.

One of them will yell "Fraud!" and the other will cry "Blood and Revolution!"

Professor Spencer F. Baird has been chosen successor of Professor Henry in the Smithsonian Institute.

Next year will be the best time to go to Paris. The hotel-keepers will have to have some mercy on you then.

Look across the line into Canada and see how it bristles with hemlock trees, and bayonets waiting for the Fenians.

Joseph Medill, of the *Chicago Tribune*, was the "young man" exhorted to "go West." He did so, and see how he has prospered.

Congress has had sense enough to agree to Mr. Throckmorton's amendment to the army bill, maintaining the army at its present standard.

The American showing at Paris is neither large nor fine. Democratic economy did it. On with the investigation. Let joy be unconfined.

M. Gambetta and the Prince of Wales have been exchanging expressions of mutual good will for the prosperity of their respective nations.

The *Los Angeles Express* says that the very finest kind of jet, that used for jewelry, and worth \$100,000 a ton, has been found in California.

The Marquis of Salisbury didn't want to receive a deputation of Englishmen with a memorial signed by 200,000 names praying for peace.

The Turks and Russians are trying to make a chalk-mark between their armies at Constantinople, but they haven't agreed on the line yet.

Cincinnati has to be reminded that it was Theodore Thomas and his magical orchestra that gave fire and success to their great chorus and Musical Festival.

It is Germany that is wearing the cast-off clothes of French Socialism. France has become decorous and common-place, and not very yeasty in new ideas.

The managers of the Musical Festival at Cincinnati are supposed to have cleared \$30,000 above all the expenses. They ought not to be reproached for the pork-packing business.

Our political machinery makes altogether too much noise. It ought to run as smoothly as the earth upon its axletree, and not disturb a fellow when he wants to bend to it and weed his onions.

Secretary Sherman read the Potter Resolution, and then he intimated with the snort of a war-horse, "That is just what I wanted; I am ready to investigate every one of you Democrats and sinners!"

The St. Louis Socialists had a large gathering at Liddell

Park, of that city, a week ago last Sunday. It was a peaceful, picnic affair, where beer and peanuts sold a great deal better than Communistic literature.

The Grand Jury of New York City has drawn up an indictment of the Board of Health for malfeasance in office—that body having, it is alleged, allowed numerous parties to carry on businesses that are detrimental to the health and comfort of that city.

A bill for the repression of Socialist excesses has been submitted to the German Parliament. Talking is an offense in the old country. Doing is what makes the offense here. We can stand talking as long as men are willing to spout and then simmer down to make themselves happy.

Captain Burton has lately returned to Alexandria from an expedition up the Nile to the Land of Midian. He found traces of ancient cities, and signs of extensive mining operations for gold. He brought with him twenty-five tons of specimens, including all the precious metals, turquoise, alabaster, coins, potteries and relics from the 32 ruined cities.

A harbor strewn with torpedoes cannot be "weeded" so easily as the English papers would have us think. In the first place, a torpedo cannot be exploded by another explosion near to it, not even on land; and as to fishing for them that is risky enough, for they are generally connected with shore batteries which sweep the lines on which the torpedoes are placed.

You must not be deceived by the force and exasperation of the Republicans in view of being investigated by the Democrats. They are not used to that thing. It is, you know, as if the honor and word of a very respectable church-member and gentleman were called in question by some scrub of a hack-driver or tavern-keeper. I am better than you, and it is your business to know it.

In view of what the Russian agents are doing in this country, our editors are borrowing some trouble about those very stringent "three rules" (in the treaty of Washington), respecting the duties of neutrals and the fitting out of privateers. On the other hand, the British feel very much chagrined that those rules should be inoperative in times of peace and before war has been actually declared. There can be no law for neutrals in times of peace.

When somebody undertakes to bully you with the importance of the Hindoo literature and philosophy, just quote this from Lord Macaulay. He has said in one of his notes: "I have conversed both here (India) and at home with men distinguished by their proficiency in the eastern tongues. I am quite ready to take the oriental learning at the value of the orientalists themselves. I have never found one among them who could deny that a single shelf of a good European library was worth the whole native literature of India and Arabia."

The members of that Investigating Committee are Messrs. Potter of New York, Morrison of Illinois, Hunton of Virginia, MacMahon of Ohio, Stenger of Pennsylvania, Cobb of Indiana, Blackburn of Kentucky (Democrats), Cox of Ohio, Butler of Massachusetts, Reed of Maine and Hiscock of New York. The honesty, the acuteness and the tricky element of the Republican party is fairly represented, and in the opinion of the *Nation* Messrs. Potter's and Cox's presence will be a sufficient guaranty that there will be no juggling or pettifoggery allowed.

The centenary of the death of Voltaire came on the 30th of May, and it was proposed by a number of the French Republicans to make a suitable demonstration. Among other things it was suggested that an epitome of Voltaire's moral, social and political opinions be published in a cheap volume of 1,000 pages. The way this proposition stirred up the dignitaries of the Church makes it plain that they are the same old nest of hornets they have always been. M. Dufaure says the celebration is a private affair, and does not call for interference on the part of the Government.

At the Social Science Convention, held in Cincinnati last week, W. G. Moody presented a paper on the "Displacement of Labor by Improvements in Machines." This paper embodied the results of the labors of a special Social Science Committee. In summing up the conclusion as regards improved machines affecting agriculture, Mr. Moody said, "In all agricultural operations there is a displacement of labor of one to three in sowing grain, of one to twelve in plowing, of one to 384 in reaping; and investigation shows the increase in the production of boots and shoes by improved machinery nearly 450 per cent. in twenty years, and 1,500 per cent. over hand labor fifty years ago."

At the late meeting of the American Metrological Society, held at Columbia College, Mr. Elliott, from the Committee on Coinage, reported that the supply of coins from the mints had been sufficient to reduce the value of silver coin, as coin, to about par with gold. Prior to the recent coinage of silver, coins of that metal had not been in sufficient number to meet the general need, and their scarcity had given them a slightly higher value than gold; but now they were about equal. There is no immediate prospect of an issue of silver in excess of the wants of trade, and in any event such an excess is not likely to take place before the resumption of

specie payments, if the present policy of the Treasury is continued.

Schouvaloff has got back to London from his diplomatic journey to St. Petersburg, stopping on his return to see Bismarck and enlist German mediation, it was guessed. The answer he brought back has been discussed by the British Cabinet, but nothing is known beyond certain semi-official utterances. It is understood that Russia consents to lessening the boundaries of the new Bulgaria, also to lessening the indemnity. She will insist on the recession of Bessarabia. Baden-Baden is now talked of as the place of meeting for the Congress in June. The diplomats will there discuss the changes which ought to be made in the Treaty of Paris. In this way England will perhaps secure what she wants, and Russia will find some way in which to save her own dignity from what might seem an unwarranted interference on the part of the English.

Colonel Ingersoll has said an old thing in a manner worth repeating: "There are a thousand times more good than bad in the world. To-day the newspapers are engaged in finding out all the mean things that are done. Unless a thing is a bad thing it is not known. If all the reporters of all the newspapers would look through all the houses of the country and find the name of some man who had practiced self-denial for the sake of wife and children, find some man who had given up all the property he had to pay his honest debts, who had gone out of his house, given up his pictures and all there was of luxury, and taken his wife by her hand and gone down to poverty and penury in a hut; if they would tell the names of all the men who had done generous deeds, I tell you every newspaper in the United States would be crowded with the names of the men and women."

Senator Edmunds, from the Select Committee on the law in regard to ascertaining and declaring the result of Presidential Elections, has reported a bill regulating and defining the appointment of electors and the power of Congress in counting the votes. Mr. Edmund's plan recognizes the authority of the State over its electoral vote. State tribunals are to decide all controversies respecting the titles of electors, and when any such disputes are transferred to Congress, that body is to ascertain, if it can, what the lawful tribunal of the State is, and adopt its decision. The Elections are to be held in October. The electors to meet and cast their votes in January, and Congress counts the same in February. The length of time between the Election and the meeting of the Electoral Colleges being sufficient it is thought for the State tribunals to properly decide any case of disputed election.

The current number of *The Fortnightly Review* has an article on the "French Workingmen's Congress," by Mr. Frederick Harrison, the English Positivist. His opinion is that Communism, or indeed any form of Socialism, is entirely extinct in France. One of the most remarkable speeches—one which probably most nearly expresses the French feeling in regard to all questions respecting the distribution and enjoyment of property—was by a young house-painter. "We do not desire," he says, "to take the places of capitalists. Our aim is not to make a change in the persons who possess wealth, but in the sense of duty under which they employ wealth. It would serve no purpose, even if it were possible, to make the poor of to-day the rich of to-morrow, while we had done nothing to elevate the spirit in which riches are to be used. We accept the personal appropriation of wealth, but we deny its absolute claim. No man can say to us, 'I will do what I please with my own, without a thought of any man but myself.'"

The Bannock Indians left their reservation near Fort Ellis, Montana, early in April, and went in quest of game. Captain Ball, of the army, has induced them to come back, but they make a bitter complaint of the Indian agent whose business it is to supply them with rations, calling him a thief and liar. They are only 700 in number and confined to a reservation 12 miles square, and quite destitute of natural supplies. Ten Day, the Indian chief, thus detailed their wrongs in the presence of the agent: "He starves us. We have no game. He gives us a part of our supplies and then lies to us. He says the Government rations are all gone, and then makes us pay him money for things he claims as his own, but which we know the Great Father sent to us himself. Ask the white men about here: they know it is so. No, we can't trust that man. We only get a quart and a half of flour to the ration to a lodge. That would starve a baby. We have not had meat issued for one month at a time. We are hungry as dogs. It is a poor reservation. The Great Father must feed us or let us go somewhere else. We want you to send a letter to the chief at St. Paul (Gen. Terry), and the Chief at Chicago (Gen. Sheridan). We won't stay here."

The selections from Thoreau's Journal are continued in the *Atlantic*, under the head of "Days in June." This number is mostly taken up with an account of his excursion to Mount Monadnock, in June, 1858. The year before that he made this comment upon the song of the bobolink: "He is just touching the strings of his theorbo, his glassichord, his water-organ, and one or two notes globe themselves, and fall in liquid bubbles from his tuning throat. It is as if he touched his harp within a vase of liquid melody, and when he lifted it out the notes fell like bubbles from the trembling strings. Methinks they are the most liquidly sweet and melodious sounds I ever heard. They are as refreshing to me as the first distant tinkling and gurgling of a rill to a thirsty man. Oh, never advance farther in your art; never let us hear your full strain, sir! But away he launches, and the meadow is all bespattered with melody. Its notes fall with the apple blossoms in the orchard. The very divinest part of his strain drops from his breast *singulatum*, in globes of melody. It is the foretaste of such strains as never fall on mortal ears, to hear which we should rush to our doors and contribute all we possess and are. Or it seemed as if in that vase full of melody some notes sphered themselves, and from time to time bubbled up to the surface, and were with difficulty repressed."

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